

the question of how the *impasses* of Otherness can be transformed in such a way as to facilitate an encounter with the Other, who thereby ceases to be other.

## **Structural Linguistic Injustice**

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This paper develops a concept of structural linguistic injustice. By employing the so-called structural-injustice approach, it argues that individuals' seemingly harmless language attitudes and language choices might enable serious harms on a collective level, constituting what one could call a structural linguistic injustice. Section 1 introduces the linguistic-justice debate. By doing so, it establishes linguistic diversity as the context in which phenomena such as individuals' language attitudes, language choice, and language loss occur. Moreover, the paper illustrates why employing the structural-injustice approach might be beneficial for the linguistic-justice debate. Section 2 conceptualizes individuals' (certain types of) language attitudes and language choice as (objectionable) social structures. Section 3 provides a concept of structural linguistic injustice. Section 4 suggests one possible remedy for structural linguistic injustice. Section 5 concludes the paper.

## **Eastern and Western Ways of Transcending the Other as a Means of Overcoming Conflict**

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The Question of the Other has been a source of considerable